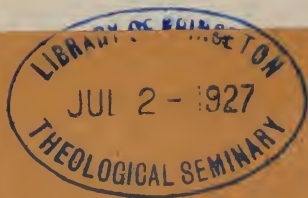


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BAPTIST MISSION TO THE HEATHEN.

PERHAPS no event has ever taken place among the Baptist denomination in America, which has excited more lively interest, than the late missionary Convention held in the city of Philadelphia.

It was indeed a sight no less novel than interesting, to behold brethren who had hitherto been unknown to each other by face, collecting from north to south, from nearly all the States, from Massachusetts to Georgia, (a distance of more than 1000 miles) for the important purpose of forming a *General Convention*, in order to concentrate the energies, and direct the efforts of the whole denomination throughout the United States, in sending the gospel to the Heathen.

It was foreseen, that in order to accomplish this great object, much labour and toil would be required, and that nothing short of a patient unshaken perseverance, could furnish a reasonable ground to hope for success. The great distance, to some of the brethren, presented a very discouraging aspect; but the thought of meeting such a number of the dear servants of Christ, upon such an important occasion, inspired them with resolution, "and fired their zeal along the road."

Through the kind providence of a gracious God, nearly all the Delegates which had been appointed, were permitted to meet. Extracts from the proceedings of this interesting meeting, will now be given; but for a full and perfect account, we must refer our readers to the Minutes of the Convention.\*

On the 18th of May last, the Delegates from the different States, assembled in the meeting house of the first Baptist church in the city of Philadelphia, when

"The Rev. Dr. Furman of Charleston, S. C. was called to the *Chair*, who opened the meeting with an appropriate prayer, in which the feelings of all present appeared to be solemnly united.

Rev. Dr. Baldwin of Boston, was requested to officiate as *Secretary*."

After much prayerful deliberation, in which a candid and liberal interchange of sentiments and feelings relative to the great object of the meeting were developed, the following Constitution was unanimously adopted.

### CONSTITUTION.

We the delegates from Missionary Societies, and other religious Bodies of the Baptist denomination, in various parts of the United States, met in Convention, in the City of Philadelphia, for the purpose of carrying into effect the benevolent Intentions of our Constituents, by organizing a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort, for sending the glad tidings of Salvation to the Heathen, and to nations destitute of pure Gospel-light, DO AGREE to the following Rules or fundamental Principles, viz.

I. That this body shall be styled "The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions."

II. That a triennial Convention shall, hereafter, be held, consisting of Delegates, not exceeding two in number, from each of the several Missionary Societies, and other religious bodies of the Baptist Denomination, now existing, or which may hereafter be formed in the United States, and which shall each regularly contribute to the general Missionary Fund, a sum, amounting, at least, to one hundred Dollars, per annum.

III. That for the necessary transaction and dispatch of business, during the recess of the said Convention, there shall be a Board of twenty-one Commissioners, who shall be members of the said Societies, Churches, or other religious bodies aforesaid, triennially appointed, by the said Convention, by ballot, to be called the "Baptist Board of Foreign Missions for the United States:" seven of whom shall be a quorum for the transaction of all business; and which Board shall continue in office until successors be duly appointed; and shall have power to make and adopt by-laws for the government of the said Board, and for the furtherance of the general objects of the Institution.

IV. That it shall be the duty of this Board, to employ Missionaries, and, if necessary, to take measures for the improvement of their qualifications; to fix on the field of their labours, and the compensation to be allowed them for their services; to superintend their conduct, and dismiss them, should their services be disapproved; to publish accounts, from time to time, of the Board's Transactions, and an annual Address to the public; to call a special meeting of the Convention on any extraordinary occasion, and, in general, to conduct the executive part of the missionary concern.

V. That such persons only, as are in full communion with some regular Church of our Denomination, and who furnish satis-



factory evidence of genuine Piety, good Talents, and fervent Zeal for the Redeemer's Cause, are to be employed as Missionaries.

VI. That the Board shall choose, by ballot, one President, two Vice-Presidents, a Treasurer, a corresponding, and a recording Secretary.

VII. That the president, or in case of his absence or disability, the senior vice-president present, shall preside in all meetings of the Board, and when application shall be made in writing, by any two of its members, shall call a special meeting of the Board, giving due notice thereof.

VIII. That the treasurer shall receive and faithfully account for all the monies paid into the treasury, keep a regular account of receipts and disbursements, make a report thereof to the said Convention, whenever it shall be in session, and to the Board of Missions annually, and as often as by them required: He shall also, before he enters on the duties of his office, give competent security, to be approved by the Board, for the stock and funds that may be committed to his care.

IX. That the corresponding secretary shall maintain intercourse by letter with such individuals, societies, or public bodies, as the interest of the institution may require. Copies of all communications made by the particular direction of the Convention or Board, shall be by him handed to the recording secretary, for record and safe keeping.

X. That the recording secretary shall, *ex officio*, be the secretary of the Convention, unless some other be by them appointed in his stead. He shall attend all the meetings of the Board, and keep a fair record of all their proceedings, and of the transactions of the Convention.

XI. That in case of the death, resignation, or disability of any of its officers, or members, the Board shall have power to fill such vacancy.

XII. That the said Convention shall have power, and in the interval of their meeting, the Board of Commissioners on the recommendation of any one of the constituent bodies belonging to the Convention, shall also have power, to elect honorary members of piety and distinguished liberality, who, on their election, shall be entitled to a seat, and to take part in the debates of the Convention: but it shall be understood that the right of voting shall be confined to the delegates.

XIII. That in case any of the constituent bodies shall be unable to send representatives to the said Convention, they shall be permitted to vote by proxy, which proxy shall be appointed by writing.

XIV. That any alterations which experience may dictate from time to time, may be made in these Articles, at the regular meeting of the Convention, by two thirds of the members present.

RICHARD FURMAN, *Pres.*

THOMAS BALDWIN, *Sec'ry.*

After the adoption of the Constitution, the Convention proceeded agreeably to the 3d Article, to elect the board of Commissioners, when the following persons were returned as duly chosen : viz. Richard Furman, Wm. Rogers, Henry Holcombe, Wm. Staughton, Thomas Baldwin, Burgiss Allison, James A. Randallson, Daniel Dodge, Obadiah Brown, John Williams, William White, John P. Peckworth, Wm. B. Johnson, Robert B. Semple, Stephen Gano, Lucius Bolles, Lewis Richards, Matthias B. Tallmadge, Jeremiah Vardeman, H. G. Jones, and William Moulder.

And also in conformity to the 12th Article, the following gentlemen were elected honorary members, viz. Robert Ralston, Esq. and Capt. Benjamin Wickes of Philadelphia. Hon. Jonas Galusha of Shaftsbury, Vermont, John Bolton, Esq. of Savannah, Georgia, and Rev. Thomas B. Montanye, Pennsylvania.

Tuesday, May 24, the members of the board present, (15 in number) met at the First Baptist Meeting-House, Philadelphia, and after addressing the throne of grace, proceeded agreeably to the 6th Article, to organize the board.

1. Dr. Baldwin was called to the chair, and Rev. Mr. Johnson was requested to act as secretary.

2. Proceeded to the election of officers. Dr. Furman was chosen President, but (notwithstanding the earnest solicitations of his brethren,) he declined the office, on the account of his great distance from the seat of the board. Dr. Baldwin was then elected to the Presidency. Dr. Holcombe was chosen first, and Dr. Rogers, second Vice-President. Hon. Judge Tallmadge was elected Treasurer, but declined, on account of the delicate state of his health : Mr. John Caldwell of New-York, was then chosen to that office. Dr. Staughton was chosen Corresponding Secretary, and Rev. Mr. White, Recording Secretary.

*Wednesday, May 25th.* The board met agreeably to adjournment, at the Meeting-House in Sansom-Street. Dr. Holcombe opened the meeting by prayer, after which the following business was transacted :

1. Certain communications were made to the board by the Rev. Mr. Rice, containing remarks on fields for Missionary labour ; together with a statement of the monies he had received, and expended on his journey to the southern States : on which *resolved*—That the Board possess a high sense of the zealous, disinterested and faithful services of their beloved brother, and feel a lively emotion of gratitude to the Lord, for the success with which his labours have been crowned. Ordered that the communication be published. [*See the Minutes of the Convention.*]

2. *Resolved*, That Mr. Rice be appointed, under the patronage of this board, as their Missionary, to continue his itinerant services, in these United States, for a reasonable time ; with a view to excite the public mind more generally, to engage in Missionary exertions : and to assist in originating Societies, or Institutions, for carrying the Missionary design into execution.

3. On motion, *Resolved*, That the Rev. Adoniram Judson, Jun. now in India, be considered as a Missionary, under the care and direction of this Board ; of which he shall be informed without delay : That provision be made for the support of him and his family accordingly : and that one thousand dollars be transmitted to him by the first safe opportunity : That the Secretary of the Particular Baptist Society, for Missions in England, be informed of this transaction ; and that this Board has assumed the pledge given by the Boston Mission Society, to pay any bills which may be drawn on them, in consequence of advances they may have made in favour of Mr. and Mrs. Judson.

4. *Resolved*, That our brother Judson be requested, for the present, to pursue his pious labours in such places, as, in his judgment, may appear most promising : and that he communicate his views of future permanent stations to this board, as early as he conveniently can.

5. *Resolved*, That the proceedings of the late Convention, and of this board be communicated to the Baptist Missionary Society in England, and to their Missionaries at Serampore, assuring them that it is the desire of this board to hold an affectionate intercourse with them, in the work of the Lord : that they will ever be grateful for any information which the extensive experience of their brethren may enable them to impart on the subject of fields for Missionary action, &c. &c. and will derive joy from the reflection, that though in these transactions their respective seats of council be remote from each other, their hearts and aims are harmonious.

6. *Resolved*, That a suitable compensation be made to our brother Rice for his labours in originating Mission Societies, and that brethren Rogers, Holcombe and Staughton, be a committee to confer with him, and decide on the subject.

7. *Resolved*, That the treasurer of this board be requested to give his bond to the president and his successor in office, with one sufficient security in the penal sum of ten thousand dollars.

8. *Resolved*, That the Treasurer take the advice of the Hon. Judge Tallmadge and John Withington, Esq. in cases which respect putting out surplus money, that may at any time be in the treasury.

9. *Resolved*, That a committee be appointed to inquire into the practicability of obtaining the incorporation of this board ; and that the two vice-presidents and the Hon. Judge Moulder be that committee.

The following by-laws were also adopted by the Board.

1. This Board shall hold its first stated meeting on the first Monday in September ; from which period, its meetings of this character shall be held quarterly.

2. All payments of money out of the treasury, shall be in pursuance of a resolution of this Board, and upon an order signed by the President, or, in case of his absence, by one of the Vice-Presidents.



III. Monies unappropriated, and not immediately wanted, shall not be suffered to lie dormant in the treasury ; but shall be invested in some public stock, or let out on good security, so as to be rendered productive.

The following Address, which by order of the Convention is published with their Minutes, we persuade ourselves will be read with much interest, and we hope be productive of the happiest effects.

### ADDRESS.

*The General Convention of the Baptist delegates for Missionary purposes, assembled in the Meeting-House of the First Baptist Church in Philadelphia, on Wednesday, the 18th May, 1814 ; to their constituents, the churches of Jesus Christ, the Ministers of the Gospel, and the friends of religion in general, present their christian love and cordial wishes.*

#### BELOVED BRETHREN AND FRIENDS,

IN what manner and to what extent it has pleased the blessed God of late to direct the attention of many among us, to the interests of the Redeemer's kingdom, some of you are already sensible, and others will learn from the preceding pages. Under the smiles of a propitious Providence, a Convention has assembled in Philadelphia, consisting of delegates from parts of our union, various and remote, to devise a plan, and enter into measures, for combining the efforts of our whole denomination, in behalf of the millions upon whom the light of evangelic truth has never shone. The result of their serious and affectionate consultations, you have an opportunity of perusing.

Unpromising and disastrous as the present state of our world may appear, the period is assuredly approaching, and we trust is not distant, when the scene shall be reversed : " The crooked shall be made straight, and the rough places plain ; and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." " The meek shall inherit the earth, and shall delight themselves in the abundance of peace." " The glory of the Lord" shall arise upon Zion. " Mountains and hills shall break forth into singing, and all the trees of the field shall clap their hands." Our God will " create Jerusalem a rejoicing, and his people a joy." " The seed shall be prosperous, the vine shall give her fruit, the ground shall give her increase, and the heavens shall give their dew."

For this glorious period the church has long and anxiously been waiting. For this, thousands of the petitions of the saints have already been presented by the great Mediator before the eternal throne, and thousands more are continually ascending. It is a day of glory embraced in the tenor of the covenant of promise, and which, as the reward of his conflict and sufferings, the Re-

deemer is expecting : a result, to which the revolutions of empire and the silent progress of time perpetually verge.

The agency by which whole nations shall be regenerated hereafter, is the same which takes one of a city and two of a family and brings them to Zion now. The universal, moral change, like the erection of the second temple, shall be effected, "not by might nor by power," but by the spirit of the Lord. The promise is recorded, "I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my spirit upon thy seed, and my blessing upon thy offspring." But assurances of divine assistance were never designed to discourage human endeavours. They diminished not the zeal and labours of Zerubbabel. Paul and Apollos well knew that the "increase" must be of God, but this animated, not retarded them in the services of planting and watering. In many of his mighty works it is the pleasure of Jehovah to act alone. Alone he planted the heavens and laid the foundations of the earth. He asks the aid of no created arm when he balances the clouds, directs the thunder, or arranges the stars. Day and night, summer and winter, seed-time and harvest obey no voice but his. But for effecting the conversion of sinners, sanctifying their hearts and preparing them for the everlasting enjoyment of his presence in heaven, he usually acts through the medium of instruments. He has commissioned his ministers to "go into all the world and preach the gospel to every creature." Treasures of grace are introduced into "earthen vessels." Even the private christian, as well as the pastor or the teacher, is permitted to enjoy the honour of being a "fellow worker with God." The preaching of the everlasting gospel "unto them that dwell on the earth, and to every nation, kindred, tongue and people," combined with the prayers and liberality of the churches, will usher in the day of Babylon's destruction, and the general triumphs of holiness and truth.

To considerations such as these professors of the gospel have surely attached too little importance. They have looked for a harvest without a seed-time : or where the necessity of the labours of the spring has been admitted, content with seeing others in the field, they have themselves stood "all the day idle." The industry, the privations, the successes of the missionaries of Christ may have excited a languid and transient admiration, but ah ! how few have ventured on their labours or imbibed their spirit ! Who will pretend that the zeal of a Swartz or a Vanderkemp, of Marshman, Ward, or the Careys, has been excessive, beyond what the state of the heathen, the honour of Christ, or the duty of the christian demands ? But, brethren, if theirs be correct, ours has been deplorably deficient. Shall their fervours for the divine honour exhibit a steady and sacred flame, and ours slumber in ashes ? Rather let us profit by their examples, and aspire to their usefulness and honour.



The Gospel of Christ, above every other system, originates and sustains a public spirit. "None of us liveth unto himself, none of us dieth unto himself" The design of the obedience and sufferings of Jesus recognizes none of those inferior distinctions which divide man from man. The gospel secures the salvation of a multitude "which no man can number, of all nations, and kindreds, and people, and tongues." It presents a sovereign remedy for all the diseases which awakened sinners of every rank, and of every clime, feel and deplore. The Apostle of the Gentiles longed and toiled for the salvation of his countrymen, but he also travelled from province to province, from Jerusalem to Illyricum, publishing salvation through a Mediator's name. What advantages soever particular fields for missionary efforts may exhibit, the disciple of Jesus will contemplate the whole world as a scene demanding his sympathy and his prayers, his zeal and his contributions. Four hundred millions of our fellow-creatures spread over the countries of Hindostan, Siam, Tartary, China and its neighbouring islands, various parts of Africa, America, and the isles of the Pacific Ocean are involved in the darkness of Paganism. Their idolatry is associated with customs, absurd, sanguinary and obscene. The female character is sunk in fervility and wretchedness. Millions in Europe, Africa and Asia are revering the Arabian impostor as a messenger from God, and the Koran as their guide to Paradise. Ten millions of our race are Jews, scattered throughout every nation, and are every where resting in their Law and rejecting the Messiah. In many sections of our globe, where christianity is publicly professed, it has been so mixed with vain superstitions, its doctrines so misinterpreted, its duties so mistaken, and the means by which it has been propagated and maintained, so repugnant to its pure and gentle spirit, that even Christendom itself presents scenes for pious exertion, which for ignorance and misery, are in heathen regions scarcely exceeded.

Who can contemplate the prospect our world presents, without exclaiming "mine eye affecteth my heart?" The soul of a Tartar, or a Hindoo, of an Indian or a Mussulman, is as wonderful a faculty, as immaterial and immortal as the soul of a Christian. It is as susceptible as his, of hope and fear, of extacy and anguish: but alas! it is dead in trespasses and sins, destitute of the light of revelation, and in danger of eternal fire: "for as many as have sinned without the law, shall perish also without the law." Were circumstances reversed; were we in moral darkness and the pagan world enjoying the light of life, self-love would instantly suggest to us the benevolent duties which it would become them to discharge. Those very duties are our own. The holy men who saw our fore-fathers prostrating themselves before the shrines of a Woden or a Thor, and who exhorted them to turn from idols to serve the living and the true God, have left us in their toils an

example of duty, and in their successes encouragement for our liveliest hopes.

Within the last few years, it has pleased the good Spirit of our God to awaken in his churches a serious concern for the diffusion of the Saviour's cause. Numerous, and in some instances large associations of Christians have been formed for the purpose : considerable sums of money have been collected ; Bibles and religious tracts are extensively and gratuitously circulating, and the hope which thousands cherish that the glory of the latter day is at hand, is as operative as it is joyous. The blessing which has succeeded the efforts of our denomination in India, demands our gratitude. In a few years, the word of life will probably be translated into all the languages of the East. The change of sentiment relative to the subject of baptism that has lately occurred in the minds of two respectable characters, who were sent out as Missionaries, by another denomination of our christian brethren, appears to have been of the Lord, and designed as a means of exciting the attention of our churches to foreign Missions. The engagedness of these worthy brethren in the work of the Lord continues. They look to us for aid, are actually under our care, and have an undoubted claim to our united and firm support. One of them is about to travel through different parts of the Union with a view of increasing the number of Missionary establishments. We anticipate with pleasure, your zealous co-operation. The brevity of life, the value of immortal souls, the obligations under which divine mercy has laid us, our past inactivity, the facility with which the great work may be effected, the excellent tendency of the spirit for foreign Missions in multiplying Missions at home, the examples of other christian persuasions, and the incalculable blessings that may follow our endeavours, form a body of motive which we hope will kindle in many of our youth an ardent desire to enter on Missionary services, and in you the holy resolution to minister of your abundance to all who shall go forth in the name of the Lord.

But, while we call your attention to the spread of evangelic truth, we would impress on your minds that many other and most important advantages may arise to the interests of Christ among us from our acting as societies and on the more extended scale of a Convention, in delightful union. The independence of the churches, we trust will ever, among us, be steadfastly maintained ; but with this, as they are entirely voluntary, the holy combinations we wish for, can never interfere. Is it not a fact that our churches are ignorant of each other to a lamentable degree ? But for the labours of one or two individuals, it is probable that whole Associations might have assembled in different parts of our Union without being known or knowing that others existed. We have "one Lord, one faith, one baptism," why should our ignorance of each other continue ? why prevent us from uniting in one common

effort for the glory of the Son of God ? At the present Convention the sight of brethren who had never met each other before, and who a few months ago had never expected to meet on earth, afforded mutual and unutterable pleasure. It was as if the first interviews of heaven had been anticipated.

The efforts of the present Convention have been directed chiefly to the establishment of a foreign Mission ; but, it is expected that when the general concert of their brethren, and sufficient contributions to a common fund shall furnish them with proper instruction and adequate means, the promotion of the interests of the churches at home, will enter into the deliberations of future meetings.

It is deeply to be regretted that no more attention is paid to the improvement of the minds of pious youth who are called to the gospel ministry. While this is neglected, the cause of God must suffer. Within the last fifty years, by the diffusion of knowledge and attention to liberal science the state of society has become considerably elevated. It is certainly desirable the information of the minister of the sanctuary should increase in an equal proportion. Other denominations are directing their attention with signal ardour to the instruction of their youth for this purpose. They are assisting them to peruse the sacred writings in their original languages, and supplying other aids for pulpit services, which, through the grace of the Holy Spirit, may become eminently sanctified for the general good. While we avow our belief that a refined or liberal education is not an indispensable qualification for ministerial service, let us never lose sight of its real importance, but labour to help our young men by our contributions, by the origination of education Societies, and if possible, by a general theological seminary, where some, at least, may obtain all the advantage, which learning and mature studies can afford, to qualify for acting the part of men who are set for the defence of the gospel. Improvement of this nature will contribute to roll away from the churches the reproach of neglecting to support the ministry of the word. They will be unwilling to receive for nothing that which has cost their ministers much.

Finally, brethren, "be ye steadfast, immoveable, always abounding in the work of the Lord, soasmuch as ye know that your labour is not in vain in the Lord."

RICHARD FURMAN, *President* :

Attest,

THOMAS BALDWIN, *Secretary* :



## ADDRESS TO THE JEWS.

The following interesting Address to the seed of Abraham, is taken from a very learned and ingenious discourse, entitled, "*Eight Characteristics of the Messiah*," laid down by the prophet Zechariah, and all found in Jesus of Nazareth: evinced in a sermon preached on Dec. 26, 1810, at the Jew's Chapel, Church-Street, Spitalfields, by John Ryland, D. D.

It does not comport with our design, did we possess the ability, to attempt a *critical review* of this excellent Discourse. We must be permitted, however, to sketch some of the outlines, in order to prepare the way for the subjoined address. In his introduction, the Author notices the deep research into the Jewish prophecies, made by his venerable father, and says, "I may also add, that there has been no branch of literature in which I have taken so much delight, from my very infancy, as in that language wherein Moses and the prophets wrote. But not expecting an opportunity, to bear testimony for our blessed Lord to his own nation, and being fully employed in other services for him, I have had but little time, more minutely to study the controversy between the Jews and Christians, and to get acquainted with their cavils against the New Testament, or with their evasions of the arguments we deduce from the Old. Hence, while I consider the service peculiarly honourable and pleasing, I greatly question my competency to manage it, answerably to my wishes and its importance. Not knowing, however, how to decline the invitation given me to make the attempt, I beg leave to recommend to the notice of all in this assembly, that portion of the divine word in Zech. ix. 9, 10."

The text is given in Hebrew; the author probably conceiving it would be less offensive to his Jewish hearers. After several very pertinent observations, he adds: "Here are no less than *eight special characteristics* of the Messiah, which we will arrange under four general heads, each comprising two, which seem at first sight contrary the one to the other. Thus let us consider

"1. The persons interested in the happy consequences of his appearance.

In him should the *daughter of Zion exult*, and the *daughter of Jerusalem triumph*. He should also *speak PEACE* to the heathen.

2. His *regal dignity*, united with unspeakable condescension.

Thy KING cometh unto thee, (said the prophet,) *LOWLY*, and riding upon an ass, &c.

3. The principal ends of his coming, &c.

He is JUST.—Having SALVATION.

4. The wide extent of HIS DOMINION, and the UNLIKELY MEANS proposed for spreading and supporting it."

These several topics are handled with much ability, and closed with the following

## ADDRESS.

AND now having briefly considered these *Eight distinguishing Characteristics of the Messiah*, all of which exactly comport with our ideas of Jesus of Nazareth: let me earnestly entreat the candid attention of the descendants of Abraham, to three or four additional considerations.

1. Is not the want of zeal for the fulfilment of the earliest, the greatest, and most important of all the prophecies, contained in their own scriptures, a very strong evidence that the modern Jews labour under some *judicial blindness*? At the calling of Abraham, God expressly avowed it to be his ultimate design, that in his seed all the nations of the earth should be blessed \*. But what hope, desire or zeal, do the present Jews discover, respecting the salvation of all the families of the earth? I can hear of no anxiety shewn by any of that nation, since the time that they rejected Jesus, for the conversion of idolaters; nor can I learn that they have any sanguine hope, that important blessings shall result to other nations, when their Messiah shall make his appearance. All the poor dull hopes they entertain, respecting the consequences of his future advent, are *selfish* and *worldly*: very unlike the expectations which the words of promise were intended to excite in Abraham, Isaac, and Jacob.

2. I request the Jews also to consider, how much our Jesus has actually achieved of what was predicted to be accomplished by the Messiah! The God of Abraham is already acknowledged as the true God by many nations. The old idolatry which prevailed through Europe, while the Jews dwelt in Canaan, is completely abolished. Jesus has overturned the idols of Greece and Rome, as well as those that were worshipped in Egypt, in Syria, and Assyria, and in other countries more contiguous to the land of Israel. Neither Solomon, nor Daniel, who enjoyed the greatest advantages for this service; nor any of the great men whom God raised up among the Jews, previous to the times of our Lord, effected any thing like what was accomplished by the fishermen of Galilee, and by Saul of Tarsus, after he was brought to acknowledge Jesus as the Messiah. I beseech the children of Abraham to consider, how unlikely an event must have taken place upon their hypothesis! If Jesus be not truly the Messiah, but if there be yet a Messiah to come, how strange is it, that God should have permitted an impostor to anticipate him: and not only to lay a plausible claim to his character, but actually to perform the works allotted him, in the most important predictions!† No future Messiah can have the like opportunity of shewing such heavenly credentials, as Jesus of Nazareth produced; by attacking and overcoming paganism, at a time when its prevalence was universal, when the greatest of all the pagan monarchies was in its full strength, and when, by the deification of the emperors, it was become more connected with their supposed honour, to uphold the popular superstition. Under such circumstances as these, did Jesus, by his unarmed servants, attack all the prejudices of paganism; and he has prevailed so extensively, and maintained his conquests so long, as to authorize our confident expectation of his obtaining a complete victory, for the cause of righteousness and truth.

\* Gen. xii. 3, xxii. 18. xxvi. 4. xxviii. 14.

† See Jonathan Edwards' Miscellaneous Observations, p. 23 and 348;



3. I wish the seed of Israel to reflect, how necessarily a change of the Levitical economy is implied, in all the predictions of their prophets respecting the extent of the Messiah's kingdom. The ceremonial law was suited to the state of the church, only while it should be confined to the limits of one small country ; and could not be adapted to the circumstances of all nations. Judaism could not become an universal religion. The law of Moses, which God commanded to him in Horeb, for all Israel, with the statutes and judgments,\* was only intended to continue till the advent of that great prophet ;† who, like Moses, should introduce a new dispensation of religion, suited to a very different state of the Church ; when the knowledge of the glory of the Lord should cover the whole earth ; when, as Jeremiah predicted, " They shall say no more, The ark of the covenant of the Lord ; neither shall it come to mind ; neither shall they remember it ; neither shall that be done any more."‡

Consider these things, O ye children of Abraham, beloved for your father's sake ! Examine impartially, whether the plainest and most important characteristics of the Messiah, do not evidently meet in the blessed Jesus ? Those excellencies, which, at first view, seem almost incompatible, and as if they could hardly be found united in the same person, are nevertheless combined in him ; as we have shewn with respect to those eight particulars specified in the text. Oh that you would diligently search the writings of Moses and your own prophets, and see if they would not lead you to expect greater, more spiritual, and more extensive blessings from the Messiah, than any of which you appear to entertain the smallest conception ? Myriads of Christians have higher hopes for you, as well as for themselves, than ever seem to enter into your minds. All true Christians long for your salvation. And let not the lives of mere nominal Christians prove a stumbling-block in your way. Reflect on the history of your own nation, and ask if Isaiah or Jeremiah, Elijah or Elisha, Ezekiel or Daniel, were accountable for the faults of their cotemporaries ? You have a proof that there are Christians who care greatly for the salvation of their fellow-men ; for the salvation of the remotest heathen, for the salvation of the Jews : they care for your souls ; the love of Christ constrains them, to spend their property for your temporal and spiritual good. Oh that you would examine the New Testament, and see if this be not the genuine tendency of the religion there taught us ; and ask your own consciences, if modern Judaism is suited to produce the like spirit ?

I utterly disapprove of all national reflections. But if the best men among you must acknowledge, that notorious vice is generally prevalent, especially among the lower classes of your nation : and if the more sober and respectable, have only an external form of religion, which neither makes them holy nor happy ; is not this

\* Mal. iv. 4.

† Deut. xviii. 15.

‡ Jer. iii. 16.

a stronger evidence than all your long-continued sufferings, that God is displeased with you, and has withdrawn his Holy Spirit from you? There are many thousands of Christians, who dare avow, and can strongly prove, that their religion does much for them. It restrains them from evil; they can say of this, or other common sinful practice, "So did not I, because of the fear of God."\* It makes them happy; they can say with Jeremiah, "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart."† They know what the Psalmist meant, by God's lifting up the light of his countenance upon us, which can put gladness into the heart, beyond all that is felt by worldly men, when their corn and new wine are increased.‡ But what good do the Scriptures themselves do to you, who profess to believe the Old Testament, but reject the New? Are you a holy nation? Are you a people peculiarly devoted to the Lord; formed by him, for himself, to shew forth his praise?§ Have you evidently a remnant of such people among you, whose God is their exceeding joy?||

Above all, I urge you to inquire, how you can hope for the pardon of sin, who do not look for a suffering Messiah, to make real and lasting atonement? Your sacrifices have long since ceased. And while they continued to be offered, they could not make the attendants on the Levitical worship perfect, as touching the conscience. Their constant repetition plainly indicated their inefficacy.¶ All your tribes were obliged, at their first entrance into Canaan, to acknowledge the justice of that curse, which was solemnly denounced against every one, who did not continue in all things written in the book of the Law, to do them.\*\* Who then can escape? "If thou Lord shouldest mark iniquity, Lord, who shall stand?†† Well might David pray, "Enter not into judgment with thy servant, for in thy sight no flesh living shall be justified.‡‡ But, how shall God display the consistency of his character, as Jehovah, Jehovah God, merciful and gracious, forgiving iniquity, transgression, and sin, while he will by no means clear the guilty?§§ How shall sin be freely pardoned, and yet utterly discountenanced? Our text points us to one, who is just, and having salvation. It is only through the sacrifice of the Messiah, that Jehovah can be "A just God, and a Saviour."¶¶ But "in Jehovah shall all the seed of Israel be justified and shall glory."\*\*\* Or, as Jonathan paraphrases it, with evident reference to the Messiah, "In the Word of the Lord, shall all the seed of Israel be justified, and shall glory."

Thus only is it, that

*"Mercy and truth are met together,  
Righteousness and peace have kissed each other."†††*

\* Neh. v. 15. † Jer. xv. 16. ‡ Ps. iv. 6, 7. § Isa. xliii. 21. ¶ Ps. xliii. 4.  
¶ Heb. x. 1—4. \*\* Deut. xxvii. 26 †† Ps. cxxx. 3. ‡‡ Ps. cxliii. 2.  
§§ Exod. xxxiv. 6. ¶¶ Isa. xlv. 21. \*\*\* 25. ††† Ps. lxxxv. 10.

In this harmonious display of the Divine perfections, through the redemption that is in Christ Jesus, we have found rest to our souls ; and affectionately desirous that others, in like manner, may experience joy and peace in believing, we testify to our fellow-men of every race, and especially to the kinsmen of our Lord according to the flesh, that there is salvation in none other, neither is there any name given among men, whereby a sinner can be saved, but the name of Jesus.\*

But I fear lest some nominal Jews, as well as some nominal Christians, adhere merely to the form of religion in which they were brought up, without any thorough conviction of the truth of divine revelation. Let me, therefore, request both sorts of infidels or sceptics, to reflect on the argument we draw, from the harmony of the Old and New Testaments, to prove that both are divinely inspired. Is it then credible, that one set of impostors would thus play into the hands of another set, of whom they had no knowledge ; as the latter did not exist till several centuries after the death of the latest of the former ? If Moses had not been divinely inspired, would he have foretold the coming of a prophet, who should be the author of a new dispensation of religion, and change the economy which was adapted only to a single nation, for one suited to be an universal religion ? Or would Jesus, had he been an impostor, have been willing to have his hands and feet nailed to the cross, merely in hope of being taken for the Messiah after his death ? He expected and predicted his own crucifixion ; while, if he had not been conscious of a divine mission, he could have no hope, either of his own resurrection, or of the success of his disciples in propagating his doctrines, after they had lost their master. What, indeed, could be less probable, than that they, who forsook him in the hour of his sufferings, would be afterwards inspired with courage, and fired with ardent zeal in his cause ; gradually entering into his plan, which they had been so slow to understand, respecting the calling of the Gentiles ? How wonderful, that they should be joined after a while, by one of the bitterest of their persecutors, who laboured more abundantly and successfully than all of them ? And how unaccountable their success, if they were not endued with power from on high !

At the same time, our Lord's prophecies respecting the destruction of Jerusalem, though most evidently not dictated by rancour or resentment, but uttered with unfeigned pity and grief, were most punctually and marvellously accomplished. The argument is strengthened, by the long continued unbelief of the Jews, and the surprising calamities which have followed them ; notwithstanding which they have been preserved as a distinct people, though scattered among all nations : so as to shew at once the displeasure, and yet the special attention of the Most High. How exactly does their present state accord

\* Acts iv. 12.



with the description, given by Moses in his prophetic song ; as well as with other predictive intimations, both in the Old and New Testament ! The Jews have not been incorporated among other nations, they are not favoured of God as formerly, and yet they are not suffered to turn idolaters ; there is little or no sign of vital religion among them, yet they hold fast the form of Judaism ; and testify that the prophecies of the Old Testament were not forged by Christians, since the days of Jesus ; but were transmitted to them by their forefathers as divinely inspired.

Let me add a few words, to all who partially admit the doctrine of the text. If Jesus be indeed the true Messiah, of what importance is it that we examine whether we are personally interested in his salvation ! Do we know, love, and admire the king of Zion, and rejoice exceedingly at his coming ? Do we value and enjoy the peace that he speaks ? Are we conscious that we had, by sin, entered into a fatal controversy with God, in which as all the fault was ours, so all the ruinous consequences must have fallen on us, had it not been for the council of peace, between the Father and his incarnate Son ? Are we pleased with the character of the Mediator, as just and having salvation ? Do we cordially unite with him in the ends of his redemption, and value the whole of his salvation ? Are we pleased with the nature of his kingdom ? had we rather that he should reign in us, and thoroughly subdue our iniquities, than that he should bestow on us any earthly honours or emoluments whatever ? Do we love his cause, and desire that it may spread universally ; offering as earnestly that petition, “ thy kingdom come !” as ever we could utter that, “ give us this day our daily bread ?”

If so, we may well exult exceedingly, and triumphantly anticipate his glorious success. He must increase.\* He must reign, till he has put all enemies under his feet.†

Oh what an honour will it be to subserve, in any degree, the fulfilment of this prediction ! How blessed a thing is it, to be employed, voluntarily and intentionally, in promoting the Messiah’s kingdom ! Never let us imitate the Jews in the days of Haggai, who said, “ the time is not come, the time that the Lord’s house should be built”‡ Shall a christian seem to admit, that the time is come, for him to spend upon his lusts, or to lay up his hoards ; but not the time to lay out for God ? Could I suspect any one of my hearers to be of this cast, I should reply, “ If we were all like you, the time never would come, for any great good to be done, till this Laodicean generation were laid under ground, and a more hearty set of friends to Christ, raised up in our stead.” Rather let us imitate David, who exerted himself to the utmost of his ability, in preparing for the erection of the temple, though aware that the honour of building it was reserved for his successor. He did well that he had it in his heart ;§ and he who is the son and Lord of

\* John iii. 30. † 1 Cor. xv. 25. ‡ Hag. i. 2. § 1 Chr. xxix. & 2 Chr. vi. 8

Abraham, as well as the root and offspring of David, will approve of your attempts to make him known to his relatives after the flesh; and if the time for all Israel to be saved, should be a little longer deferred, yet we trust he will grant us a few genuine converts of that race, as a sheaf of the first-fruits of the harvest, which will be accepted of the Lord.\*

Let us look forward, my brethren, even beyond the latter day glory, to the second advent of our Saviour; when he, who once entered Jerusalem in such lowly pomp, shall come in the clouds of heaven, to be admired in his saints, and glorified in all them that believe † Millions of redeemed Jews, millions of saved Gentiles, shall then unite in the everlasting song, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, for ever and ever. Amen!"

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#### RELIGIOUS INTELLIGENCE—BAPTIST MISSION IN INDIA.

*Extract of a letter from Dr. Marshman, dated the 7th of February, 1813, published in the 25th number of Periodical Accounts, &c.*

"Brother Lawfon makes great progress in the language, and is a man of an excellent spirit. He is engaged in cutting a fount of Chinese types for a dictionary of the language, &c. The word of the Lord seems evidently to grow and multiply among us. Nearly seventy have been added in the past year to the Church at Serampore and Calcutta; and the spirit which seems to pervade them is peculiarly pleasing. Almost all the brethren at Calcutta are endeavouring, in one way or other, to recommend the Gospel to those around them. This I esteem a precious token for good. The native brethren at Serampore, too, are much stirred up to seek the salvation of their countrymen. Nearly every one, capable of speaking, is out on a Lord's day in the neighbouring towns and villages. This spirit, you may be certain, we encourage to the utmost. Indeed, the word is spread over such an extent of country, that I sometimes stand still and admire the hand of God therein. Nearly 500 have been baptized in these twelve years, and they are spread over an extent of more than 1000 miles in length. The extension, during the past year, amidst all our afflictions, has been greater than in any former year. Four new stations have been occupied, and promise to be effective, of which we had scarcely any idea at the beginning of the year; namely, Patna, Columbo, Chittagong, and Bombay.

\* Lev. xxiii. 10, 11.

† 2 Thess. i. 10.



"At Patna, Thompson is labouring, of whose spirit you can form some idea from his journals. At Columbo, brother Chater has found an abundant entrance for the word. I had an affectionate letter from him about a fortnight ago. He and sister Chater seem quite happy in their work, which rejoices us. At Chittagong, about 300 miles from us in the east of Bengal, and on the borders of the Burman empire, brother De Bruyn is employed. Within three days of his arrival, the Catholic clergyman came to hear him, and seeing he had not seats, sent for the benches out of his church. A few days after, a respectable woman there brought twenty to hear him, and offered him a piece of ground on which to erect a place of worship. At Bombay, brother Carapeit is arrived. We have received a letter from him, the spirit breathing in which will cheer your heart when you get it. Besides the situations of our brethren in the army, in Mahratta, and Java, and the Isle of France, there are now fourteen stations, and only three of them occupied by brethren sent out as Missionaries from England; namely, Serampore, Digah, and Columbo. All the rest are occupied by men raised up in India, as Agra, by Peacock and Mackintosh; Patna, by Thompson; Dinagepore, by Fernandez; Goanalty, by De Cruz; Cutwa, by W. Carey; Jessore, by Petrusse; Dacca, by Cornish; Chittagong, by De Bruyn; Orissa, by Peter; Rangoon, by F. Carey and Kerr; and Bombay, by Carapeit Chator Aratoon. O for the dews of Heaven to water these little hills of Zion! O that the Lord may bless us indeed, and enlarge our coast; that his hand may be with us; and that he may keep us from evil, that it may not grieve us!"

We are much concerned to perceive, in the pamphlet before us, symptoms of a disposition on the part of our Indian Government and its servants to harass the Missionaries, and interrupt their labours. We trust, however, that, as soon as the mind of the British Parliament on this subject shall be known in India, a different tone will be given to the proceedings of the public functionaries. We are disposed, also, to hope for much from the known liberality of Earl Moira, the present Governor-General, and from his marked desire to promote the diffusion of the Scriptures and of general knowledge, as it has been evinced by the cordial support he was accustomed to yield to all institutions formed for that object.

Lord Minto commenced his government in India by interdicting the public preaching of the Missionaries (an interdiction which after a time was relaxed :) he has closed it by a proceeding still more arbitrary and vexatious.

The following extract of a letter from Dr. Carey, dated March 25, 1813, will explain its nature.

"I sit down to write with a mind so disturbed with different kinds of feelings, that I scarcely know how to express them. Last year we had to mourn over a most heavy calamity by fire, which

we suffered in this month. This year we had set apart a time at the expiration of twelve months to review the dealings of God with us since that calamitous event ; when the very day before our meeting, we received letters from Government, ordering our brethren Robinson, Johns, and Lawson home to England. I can assign no reason for this measure : certainly nothing on the part of our brethren, has been, or can be, alleged by them as a reason. Indeed the sweeping clause of the Charter, which requires all Europeans not in the service of the King or Company to be sent to England, is the alleged reason. It is an imperious duty of all who love the Lord Jesus, to labour in all proper ways with the Legislature to obtain leave for Missionaries to settle in India, and to travel from place to place, or to settle in any of the provinces, without controul, unless they are guilty of civil crimes or misdemeanors."

It appears that on the arrival of Messrs. Johns and Lawson, who had gone out by way of America, previous application to the Government having been made on their behalf, they were allowed to continue in the country till the will of the Directors should be known ;\* and on the ground of this allowance, Mr. Johns was appointed by the Governor-General in Council, Acting Surgeon of Serampore, and Mr. Lawson was permitted to reside at the Mission-house, where he assisted in the improvement of the Chinese types.

In January last, letters passed between the Public Secretary and Dr. Marshman, the result of which was an acknowledgement on the part of the latter, that the Missionaries came out without leave of the Directors.

On the 12th of March the Missionaries received a communication from the Public Secretary, in the name of the Right Honourable the Governor-General in Council, containing a letter to Dr. Marshman, requesting him to inform Messrs. Johns, Lawson, and Robinson, that they were ordered to return to Europe by the fleet then under despatch, and a letter addressed by the Public Secretary to each of them, to the same purport. This was succeeded the same day by an order from the Police Magistrate at Calcutta, to each of them, requiring them to appear before him the next day. This Mr. Lawson did, accompanied by Dr. Marshman ; when the Magistrate insisted on Mr. Lawson's signing an engagement positively to embark on board one of the two ships then under despatch. Dr. M. alleged that they had not been made acquainted with the order twenty-four hours, and that they had not been able as yet to make any arrangement respecting either themselves or their infant families ; and, further, that it was their intention to make a respectful application to Government on the subject ; and

\* There had not been time to learn the will of the Directors : so that this engagement was violated by the Government, which appears therefore to have committed a breach of good faith:

though they would cheerfully sign a promise to comply with the will of Government, it yet seemed peculiarly hard to compel them to sign an engagement, which, when sent in to Government, might tend to lessen the effect of a subsequent application. It would make them appear inconsistent to be praying for relief from an order which they had solemnly pledged themselves to perform. This, however, had no effect on the magistrate, who, on Mr. Lawson's hesitating to sign the engagement, immediately committed him to custody, and sent him under an escort of Seapoys to prison, where he continued some hours, till, on Dr. M.'s having applied to the Public Secretary, an order was immediately sent to the Police Magistrate to release him. He was, however, required to appear again before the Police Magistrate, which he did, and signed a promise to obey the orders of Government. A similar order was sent to Mr. Johns, which he also signed. Mr. Robinson was gone to Java a few days before the order was issued.

The Missionaries, though with but little hope of success, resolved to petition the Governor-General. The Commissioner for Serampore also undertook to lay Mr. Johns' case before his Lordship. It being represented to the Governor-General that Mr. Lawson had begun a fount of Chinese types, which was not completed, this plea operated in his favour; but no attention was paid to the applications on the part of Mr. Johns. On the contrary, an order for his return was peremptorily confirmed, and he was given to understand, that if he did not immediately take his passage, he would be apprehended, and carried on board the ship. The Public Secretary also said, that Mr. Robinson would be sent home from Java.

On the 29th of March, after being solemnly commended to God, and to the Christian sympathy of their brethren in England, Mr. and Mrs. Johns, with their little one, took leave of the brethren at Serampore, and went down to the ship the next day. They have since arrived in England.

Dr. Carey adds as follows :—

“The state of India, as to religion, is widely different to what it was twenty years ago. Then a Christian could scarcely be found; now you can scarcely go any where without meeting with some, either Europeans or natives. The greatest number of these in the provinces, however, are destitute of the means of grace, unless a native or country-born minister visit them. There is a general spirit of inquiry about the Gospel all over the country; and this inquiry increases more and more. Five natives of high cast, not far from Serampore, have lately been baptized, who have been brought to a knowledge of the truth without any communication with us. They met with Bibles and tracts, and God wrought by them. These men had begun to sanctify the Sabbath, and meet for christian worship, before we knew them. They have boldly owned the Saviour, and meet the persecutions of their



idolatrous relations like Christians. They say there are nearly a hundred who are only detained from publicly acknowledging Christ by family opposition, and who it is hoped will be enabled to make a profession in due time. The cause of our Redeemer does prosper gloriously. His word is gone forth, and is still going forth; and great as our troubles are, I cannot avoid thinking this, after all, a time of the triumphs of Divine Mercy.

“My son Felix lately returned to Rangoon, with Norman Kerr, his colleague. All other Europeans have left the country on account of the oppressions of the Burman government; but Felix says their prospects were never brighter. We are now going forward in printing the scriptures to a greater extent than ever. Thirteen versions are in the press; and three more are expected to follow soon. The Church at Calcutta is become large, and still increases.”

*Chris. Observ.*



*Extract of a letter from Rev. William Johns, to the Rev. Mr. Bolles of Salem, dated Birmingham, (Eng.) March 7, 1814.*

“The work of God is going on well in India; but of this I hope you will be informed in letters direct from thence; as by a letter received this week, I understand that a brig had arrived at Calcutta from America, having sailed with permission of the British admiral Warren. My letter informs me, that Judson was at Madras, on his way to Pulo Penang, or Java. Nott and Hall had received the sanction of the worthy Sir Evan Nepean to remain in his department if they pleased. Krishno, the first native convert and preacher, is labouring in a new field in the Eastern borders of Bengal, has already baptized 7 persons from among the Mountaineers, that before had not heard of Christ. The place is only about 300 miles from China. Blessed work! Glorious success! They shall come from the east and from the west, from the north and from the south, for the mouth of Jehovah hath spoken it.

“I long to hear from you and other American brethren! Yes, brethren we are in Christ, which neither seas, nor governments, nor politics can divide. Let us then rejoice, that we are going to that delightful land, where no bar to intercourse shall be experienced—where no sickness, no sorrow, nor death is known.”

## RELIGIOUS INTELLIGENCE.

*Extract of a letter from the Rev. Silas Stearns, to the Editor, dated Bath, (Dist. Me.) May 27, 1814.*

REV. AND DEAR SIR,

ALTHOUGH nothing particularly interesting has occurred in this place, yet there are a few things in this vicinage which may not be uninteresting to you. While pestilential disease is sweeping off the inhabitants of some towns around us, we in this place are mercifully preserved. The vine which God hath planted by the rivers of water in this place, appears as yet to be alive, and in defiance of satan and his allies, still looks green and flourishing. God has been pleased of late to purge it by trials, which circumstance induces a belief, that it yields some fruit. And God is able, and I trust will eventually make it like Joseph, a *fruitful bough, whose branches spread over the walls*. For this, may we share an interest in your prayers.

It is with peculiar pleasure, that I am permitted to mention, that of late I have enjoyed the satisfaction of seeing the grace of God displayed in the town of Mount-Vernon, in which place I have a sister residing. Her husband, in the course of the last winter, experienced not only a change of heart, but an important change of sentiment: i. e. from infidelity to christianity! That this change was not effected by human power or might, but by the Spirit of God, was evident, by its being wrought without any visible means.

While riding from his residence to Hallowell, and while disposed to pour contempt upon religious teachers, he was suddenly awakened to all the horrors of his wretched condition, which continued for several days, and finally terminated in the evidence of pardoned sin through the blood of the cross; and was succeeded by peace and joy unutterable. I was constrained when seeing and conversing with him, to exclaim, "what hath God wrought!" "*Is not this a brand plucked out of the fire?*"

A few weeks since I received an invitation to visit him, and to spend a Sabbath in the place and administer the ordinance of baptism to him. The second Lord's day of the present month, I complied with the invitation; and baptized him and a captain Coval and wife from this town. The season was peculiarly pleasant. I now concluded my labours here were finished; but was soon convinced to the contrary. A meeting for the evening was appointed, but for various reasons only a few attended. In introducing the service, it was observed, that Christ on a particular occasion preached to one hearer only, and that she was *converted*! And that if as much success attended the present preaching, we should have occasion to mention the interview with gratitude in eternity.



A poor man who had had some previous serious impressions, received all that was said respecting the wretched and dangerous condition of the impenitent, as addressed to himself; and observed in relating his experience, that although he had gone through many hardships, both by sea and land, yet he thought that the distress he underwent while at meeting and during that night, was greater than all that he had ever before experienced.

I expected early on Monday to set out for Bath. But was unexpectedly detained until Tuesday. At an early hour on Monday morning we visited at the house of a Mr. Nicolson, where the man mentioned above, resided. Mr. N. and wife were members of a Pe-dobaptist church. Two of their sons, during the work then going on in that neighbourhood, had in a judgment of charity experienced a work of grace. The youngest desired me (if his parents would give consent) to administer the ordinance of baptism to him. His father in a very tender and feeling manner intimated to him, that he had offered him up as he trusted in sincerity, in baptism in his infancy. With admirable filial affection and deference to his father's judgment, he observed, that he was convinced from *the Bible*, that it was the believer's duty and privilege, to follow the example of Christ in baptism. The parents soon kindly gave their consent, adding, "Go, and the Lord be with you." We soon found that the parents' minds were also exercised on the subject. And judge, dear Sir, what was our joy and surprise, when, after sermon, Mr. N. and wife, two sons, and a hired man, all giving satisfactory evidence of piety, came forward, and in imitation of Him who came to save lost sinners, were buried in baptism! This was one of the most solemn and interesting scenes I ever witnessed. Mr. N. is a man of respectable character and talents. He had for some time past been a deputy sheriff, which excited on the occasion the following remark: that, "*The jailor and his house were converted.*" Indeed there were some circumstances nearly resembling that scriptural account: The former office of Mr. N.—the time of day when he was baptized\*—his own faith and joy, with that of his household, &c. But, dear Sir, I feel my insufficiency to do justice to a subject which excites the joy of angels. But in these displays of divine grace, I trust your heart will rejoice.

In several towns in this eastern country, God has been reviving his work. In the town of Hope, not far from Penobscot river, I believe nearly thirty have been baptized; and some few in Campden. In Paris, and in Jay, there has also been some religious attention.

One circumstance I omitted respecting the work at Mount-Vernon, viz. that in the part of the town where the work of God was going on, there was not a single case of the prevailing fever: while at the same time it was raging in other parts of the town. In this neighbourhood, not a family, but one or more were hope-

\* Just in the dusk of the evening.

ful subjects of the work. Comparing these circumstances, the words of the apostle came with weight upon my mind : " Behold the goodness and severity of God !" This work has been principally among a people, who disclaim any other appellation save that of *Christian*. They treated us on the baptismal occasion in a christian-like manner. Those who were baptized by me will probably soon be organized into a church ; as they believe order in worship essential, and think that *two cannot comfortably walk together unless they be agreed*.

It is with pleasure we hear of the success attending brother Rice, and hope that our brethren will be stimulated thereby to greater activity in this glorious work. We hope he will make us a visit. There are in this eastern country a considerable number of Baptist professors who could, if disposed, do something for the spread of the gospel.

In closing this long letter permit me to observe, that my prayer to God for you is, that your useful life may be spared ; that the remnant of your years may be crowned with success, and when your days already numbered, shall be finished, you may give up your final account with joy. So prays,

SILAS STEARNS.

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## ON CATECHETICAL INSTRUCTION.

(Concluded from p. 61.)

CATECHETICAL instruction has a happy effect in creating in the minds of children an affectionate esteem for the minister, on whose labours they attend. They see that he feels interested in their welfare ; that he seeks their good. They view him as their instructor, and their guide. His admonitions and counsels will fall with weight on their minds. When he visits the family, instead of avoiding his presence, they will be more likely to greet him as one of their best friends ; and will consider it a favour to hear what issues from his lips. Is it not more probable, that, when young people entertain these favourable ideas of a minister, he will be made useful to them, than when they flee from him as if he were their enemy ?

It is reasonable to suppose, that our youth would derive more profit from the sermons they hear, that they would understand and retain more of what is advanced from the pulpit, if they were made more familiar with the scriptures in some such way, as that which we now recommend. It will tend to correct their habits of thinking, and furnish them with a stock of scriptural ideas, which though they should not reach the heart, may be very useful to them through life.

It will be acknowledged without hesitation, as one of the plainest truths of *holy writ*, that neither parents, nor ministers, can impart saving grace to the hearts of the young ; but this does not

lessen their obligation to present to the understanding of their children, in the most clear and forcible manner, the great truths of divine revelation.

In many instances, God has blessed catechetical instruction for the salvation of the soul. Many a pious youth has been constrained to say, that it was while he was attempting to fix some important question or answer on his mind, or while his parent or minister was interrogating him on some religious subject, the Lord taught him that he was a sinner ; and caused him to feel the absolute necessity of pardoning mercy. Indeed, some of the most eminent servants of God have attributed their first serious impressions to the truths which they were enjoined to treasure up in their memories.

And though no *immediate* good may be produced, the knowledge now planted in the mind, like seed buried in the earth, may spring up at some distant period, and become really profitable to the soul. When the heart is changed by the power of God, ideas which had been previously acquired, may prove of essential service to the comfort, the stability, the usefulness, and the honour of the christian.

The Rev. John Newton, who was such a monument of the sovereign power, and distinguishing grace of God, speaks of the great importance of this kind of instruction, which he perceived by the exercises of his own mind. “ My mother,” says he, “ was a pious experienced christian : she herself taught me English ; and with so much success, that when I was four years old, I could read with propriety in any common book that offered. She stored my memory, which was then very retentive, with many valuable pieces, chapters, and portions of scripture, catechisms, hymns, and poems. How far the best education may fall short of reaching the heart, will strongly appear in the sequel of my history : yet I think, for the encouragement of pious parents to go on in the good way, of doing their part faithfully to form their children’s minds, I may properly propose myself as an instance.

“ Though in process of time, I sinned away all the advantages of these early impressions, yet they were for a great while a restraint upon me ; they returned again and again, and it was very long before I could wholly shake them off ; and when the Lord at length opened my eyes, I found a great benefit from the recollection of them.”

Perhaps, after all the pains you have taken with your children, to make known to them the first principles of the Gospel ; you may not witness the salutary effects you could wish : Still the influence of your efforts may not be wholly lost. After you are laid in the tomb, the fruit of your labours may appear. Light in the understanding often proves a powerful check to unsanctified passions. He whose judgment is well informed cannot sin to the same degree which others do, without great struggles and stings



of conscience, and the most fearful apprehensions of the fiery indignation of Jehovah. Thus he is sometimes brought to a stand, while others rush headlong to ruin.

If we can do no more, ought we not to lay as many barriers in the way of sin and folly as possible? If our offspring are urged on by their native depravity in a course of sin, let us endeavour to fix those ideas on their minds, which may make a life of sin, a life of bitterness to their souls: so that when they stretch forth their hands to take the cup of sinful pleasure, they may find it more bitter than wormwood and gall.

Should our endeavours be of little, or no avail, we shall still enjoy the satisfaction of having aimed at the discharge of our duty. And our children will not have cause in the regions of eternal sorrow to reproach us, for having brought them up in the most deplorable ignorance of God and the way of salvation.

PHILOPAIDOS.



## THE SUM OF RELIGION.

*Written by Judge Hale, Lord Chief Justice of England, and found in his closet amongst other papers after his decease.*

HE that fears the Lord of heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience. He is sorry with all his soul, when he comes short of his duty. He walks watchfully in the denial of himself, and holds no confederacy with any lust, or known sin: if he falls in the least measure, he is restless till he has made his peace by true repentance. He is true to his promises, just in his dealings, charitable to the poor, sincere in his devotion. He will not deliberately dishonour God, although secure of impunity. He hath his hopes and his conversation in heaven, and dares not do any thing unjustly, be it ever so much to his advantage: and all this, because he sees him that is invisible, and fears him because he loves him: fears him as well for his goodness as his greatness. Such a man, whether he be an Episcopalian or a Presbyterian, an Independent or an Anabaptist; whether he wears a surplice, or wears none; whether he hears organs, or hears none; whether he kneels at the communion, or, for conscience' sake, stands or sits, he hath the Life of Religion in him; and that life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of things indifferent. On the other side, if a man fears not the eternal God, he can commit sin with presumption, drink excessively, swear vainly or falsely, commit adultery, lie, cheat, break his promises, live loosely, though, at the same time, he may be studious to practise

every ceremony, even to a scrupulous exactness, or may perhaps as stubbornly oppose them. Though such an one should cry down bishops, or presbytery ; though he should be rebaptized every day, or declaim against it as heresy ; and though he fast all the lent, or feast out of pretence of avoiding superstition : yet, notwithstanding these, and a thousand external conformities, or zealous oppositions of them, he wants the Life of Religion.

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## BAPTIST MISSIONARY SOCIETY.

*On Wednesday, May 25, 1814, the Baptist Missionary Society in Massachusetts, held its annual Meeting at the 2d Baptist Meeting-House in Boston. The following Report of the Trustees was read and accepted :*

### REPORT.

DEAR BRETHREN,

IT is with peculiar pleasure, that we welcome the return of our annual Missionary Meeting. At the close of each year since the Society was formed, we have had reason to exclaim, " hitherto the Lord hath helped us." If we retrace the progress of this institution from its infancy to the present time, we shall find much cause for gratitude and encouragement. When it was first established, its friends were few, and their means were very limited. But God has appeared for us beyond our expectations. Every year has brought an accession of friends who have been awakened to the importance of Missionary exertions.

We do not forget the aid which has been received from many of our sister Churches, and from benevolent individuals. Nor can we deny ourselves the pleasure of making honourable mention of those " Women who have laboured with us in the Gospel." The support we have received from these sources has enabled us to widen the sphere of Missionary labour. When persons suitably qualified for this service have been proposed, it has been highly gratifying to us, that we have had it in our power to employ them.

Since the last Report the following brethren have been appointed Missionaries for the different periods which are affixed to their names.

Elder Isaac Case for the		Elder Emery Osgood	4 months.
term of	6 months.	Henry Hale	6 "
„ Simeon Coombs	4 "	Samuel Churchill	2 "
„ Samuel Ambrose	4 "	Abraham Gates	3 "
„ Paul Ruggles	2 "	Barnabas Perkins	2 "
„ Jesse Hartwell	4 "	John Peak	6 weeks.
„ Clark Kendrick	4 "	Thomas Paul	6 "

It has also been voted by the board, to employ a Missionary for three months in the State of Rhode-Island as soon as any brother qualified for the work can be obtained.

From the above statement it appears that thirteen Missionaries have been engaged in the service of this Society in the course of the past year. The scene of their labours has been remote and diversified. They have travelled, and preached in such parts of the District of Maine, New-Hampshire, Vermont, New-York and Pennsylvania, as were in a great measure destitute of the Gospel. It has been the aim of our brethren to occupy, what may be justly called Missionary ground—Stations, where there is no settled ministry, and where the people are perishing for lack of knowledge. For a more particular account of their journies, and the different degrees of success which have accompanied their labours, we refer you to their journals, and letters, published from time to time in this Magazine.

We would, however, just state, that, through their instrumentality many impoverished and destitute Churches have been refreshed—Some of God's people who "dwell almost alone" have been edified and comforted with their visits. And we have ground to conclude that some poor sinners have been brought home to God.

But, dear brethren, though considerable has been done, much more remains to be done. We ought not to relax in our exertions. Instead of being satisfied with the fruit which has already appeared, let it encourage us to be more active. Remember, brethren, the harvest is yet great, and the labourers are few. There are large districts of our Country, which from the scattered situation of the inhabitants, are unable to support the Gospel. These poor people who are like sheep without a shepherd have claims on your benevolence. Could you see the tears which flow from their eyes, while they are entreating the Missionaries to visit them again, and to communicate their thanks to this Society, they would melt your hearts, more than any arguments we can urge. Send them, we pray you then, the Bread, and the Water of life; and the blessing of them that are ready to perish shall come upon you.

Since our last Anniversary a new æra has opened upon our denomination in America. Seventeen Societies have been established, for the purpose of supporting Foreign Missions. We hail the event as exhibiting those enlarged, and benevolent views, which it is the tendency of our holy religion to inspire; and as portending the happiness of a class of human beings who have hitherto "sat in darkness and the shadow of death." Suffer us to invite you to join these friends of the friendless, and while the streams of your charity bless the waste places of your native land, let them pass on to other regions, carrying health, and purity, and life, and immortality along with them. Let no individual who wishes to do good be content to act alone. It is a fact generally acknowledged, that the united exertions of a collective body will accomplish inexpressibly more than the exertions of an equal number in an individual capacity. "Associated bodies" give a consistency, firmness, and durability to plans, which it would be in vain to expect from individuals.



Embrace then these advantages in seeking the good of souls, and the prosperity of the Redeemer's Kingdom.

Let us ever bear in mind that when all the means in our power have been used, nothing but the blessing of God can confer success.—May a sense of the inefficiency of all means, lead us daily to the throne of grace, that God would smile on our efforts, and bless the world with the saving influences of his Holy Spirit.

In behalf of the Trustees,

DANIEL SHARP, *Secretary.*



The Officers chosen for the ensuing year are as follow :

REV. THOMAS BALDWIN, D. D.	<i>President.</i>
„ JOSEPH GRAFTON,	<i>Vice-President.</i>
MR. E. LINCOLN,	<i>Treasurer.</i>
REV. DANIEL SHARP,	<i>Secretary.</i>

**TRUSTEES.**

REV. ELISHA WILLIAMS,	REV. WILLIAM COLLIER,
„ LUCIUS BOLLES,	„ JAMES M. WINCHELL,
„ WILLIAM BATCHELDER,	DEA. JOSIAH C. RANSFORD,
„ JAMES READ,	„ HEMAN LINCOLN,
„ JOHN PEAK,	„ THOMAS KENDALL,
„ JEREMIAH CHAPLIN,	MR. JOHN MORIARTY.

In the evening a discourse was delivered at the 2d Baptist meeting house, by Rev. Daniel Sharp, and a collection taken for the benefit of the Society.



**LIST OF DONATIONS.**

*Amount received by the Treasurer of the Massachusetts Baptist Missionary Society, from September 11, 1813, to August 5, 1814.*

1813.

Sept. 11.	By Cash from Attleborough Mite Society	18,25
	do. from Baptist Church and Society Attleboro',	16,31
	do. from Brethren in Randolph,	10,21
	do. from Sisters in Randolph,	15,75
	do. from Female Mite Society, Seekhonk,	23,19
	do. from A. Call, Middleborough,	2,00
	do. from Joseph Dunham, do.	1,00
	do. from Samuel Pickens, do.	1,00
	do. from a female friend, Middleborough,	1,00
	do. from 2 females, Providence,	2,00
	do. from Baptist Church, Pawtucket,	16,00
	do. from Mite Society, Pawtucket,	15,50
	do. from a friend,	1,00
13.	do. from a female friend,	50
23.	do. from Female Benevolent Society, Newton,	
	per Elder Grafton,	56,37
Oct. 13.	do. from Newport Mite Society	25,93

*Car. over,*

206,01

1814.		<i>Bro't over,</i>	\$206,01
Jan. 31.	By Cash from Mr. Clark, St. Johnsbury,		2,80
Ap. 8.	do. from Elder Abraham Gates,		1,00
	do. from Anna Bunton,		50
May 3.	do. from a female friend to Missions from Hen-		
	ker, N. H. per Dr. Baldwin,		8,00
	do. from Mr. Joseph Bumstead, per Dr. Baldwin,		2,00
May 25.	do. from Brother John Butler,		1,00
	do. from Joseph Torrey, jun.		1,00
	do. from Elder William Collier,		1,00
	do. from Miss Nancy Shepard,		1,00
	do. from Miss Symmes,		25
	do. from Elder Joseph Grafton,		1,00
	do. from 1st Baptist Church and Society, Boston,		36,00
	do. from 2d do. do.		201,00
	do. from 3d do. do.		66,00
	do. from Brother James M. Winchell,		5,00
	do. from Newburyport Church and Society, per		
	Elder Peak,		7,37
	do. from Baptist Church and Society, Kingston,		10,55
	do. from Brother Glover, Kingston,		1,00
	do. from Baptist Church and Society, Salem,		109,47
	do. from 3d Baptist Church and Society, Middle-		
	boro', pr. elder Nelson,		7,29
	do. from 2 Friends, Medfield,		1,00
	do. from a female friend, Wrentham, pr. Elder Read,		1,00
	do. from Elder J. Chaplin,		2,00
	do. from Mrs. Hobart, Ashburnham,		5,00
	do. from Brother William Gammell		1,00
	do. from the Boston Female Society, pr. Miss Webb,		83,00
	do. from Cent Society, Boston. pr. do.		18,06
	do. from Children's Cent Society, Boston, do.		24,14
	do. from Brother B. Kent,		3,00
	do. from Brother D. Chessman,		1,00
	do. from Brother S. Blanchard,		1,00
	do. from Brother E. Robbins,		3,00
	do. from Elder S. S. Nelson,		1,00
	do. collection after Missionary Sermon,		56,25
June 15,	do. from a friend, pr. Elder Sampson,		1,00
29,	do. from Mr. Haskell, Westboro',		3,00
	do. from the Editor of the Baptist Magazine, be-		
	ing profits arising from the publication		80,00
	do. interest on notes,		88,66
	do. from Robert Seaver, Williamstown, Vermont,		1,00
	do. fr. Mr. Clark, Hampton, (Con.) pr. Dr. Baldwin,		1,00
			1044,35

AT THE MEETING OF THE MISSIONARY SOCIETY, MAY 25, 1814,  
*It was unanimously VOTED, That thanks be presented to  
the several societies and individuals, who have contributed to  
the funds of this Society.*

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**ORDINATIONS.**

On Friday evening, the 10th inst. at the Baptist Church in San-  
form street, Philadelphia, the Rev. WILLIAM STRAWBRIDGE was  
solemnly ordained to the full office of the christian ministry. The  
service was opened by the Rev. Dr. Furman, of Charleston, (s. c.)

who, after an appropriate prayer, delivered a very impressive sermon, founded on Isaiah vi. 8. "Then said I, here am I, send me." The usual questions were proposed by the Rev. Dr. Staughton. The rite of imposing hands was then performed by the Rev. Drs. Rogers, Furman, Holcombe, and Staughton, and the Rev. Mr. Rice, missionary; during which solemnity, Dr. Rogers offered the ordination prayer, imploring, on the behalf of the candidate, that he might be "faithful unto death," and finally receive the "crown of life." Mr. Rice then presented him a Bible, affectionately exhorting him,

'Should all the forms that men devise  
Assault his faith with treacherous art,  
To call them vanity and lies,  
And bind the Bible to his heart."

Afterwards he gave him the Right Hand of Fellowship, which he judiciously remarked, was not as a mere token of esteem, but a sacred indication that in the toils, afflictions, and consolations of the ministry of the word, he was now called with his brethren to share. The same pledge of christian regard and unity was tendered to the candidate by the rest of the officiating ministers. The Rev. Dr. Holcombe followed, with a suitable and interesting Charge, accompanied with an earnest prayer, that the exercises of the evening might prove permanently beneficial to the whole assembly. Dr. Furman closed the services by an appropriate hymn and benediction. The holy impressions created by the exercises of the evening throughout, assured every pious heart, that God was in the place of a truth, and that the Most High is ever mindful of his people.

[*Scott's Phil. Relig. Remem.*]

*Ordained* at Shaftsbury, (Ver.) on the 15th of June last, Rev. Elon Galusha, (son of the Hon. Jonas Galusha) to the work of the gospel ministry. The sermon was delivered by Elder Edward Barber, from 2 Tim. iv. 2. "Preach the word." Elder Calvin Chamberlain offered up the consecrating prayer. Elder Obed Warren gave the Charge; and Elder Isaiah Matteson gave the Right Hand of Fellowship. The sermon, it is said, was excellent; and indeed, that the whole of the services were solemn and animating beyond former example.

It is mentioned, that at the commencement of the service, brother Galusha, in the presence of a vast assembly, "most solemnly dedicated himself to God in the work of the gospel ministry." This procedure in a youth of such unassuming modesty and talents as Mr. Galusha, although somewhat novel, must have been peculiarly interesting and impressive. We most devoutly hope, that the high expectations which have been excited by the solemn transactions of this day, may be fully realized in the eminent usefulness of this young minister.



## OBITUARY.

## BRIEF MEMOIR OF MR. OLIVER LEONARD.

THE subject of this memoir, Mr. Oliver Leonard, was born at Bridgewater, (Mass.) Before he arrived to the age of manhood, he discovered a strong desire for the improvement of his mind; and without much assistance, acquired a tolerable acquaintance with the Latin and Greek languages.

Mr. Leonard's first ministerial labours were principally employed in the District of Maine and New-Hampshire. But several years before his death he laboured chiefly in Pennsylvania and the adjoining States. He returned to Massachusetts in the fall of 1812, in a deep decline, and died at Bridgewater on the 18th of Nov. 1812. It is said, that he manifested an entire resignation to the divine will, and in the near prospect of death exhibited that calmness and composure which peculiarly characterize the christian. The last words he was heard distinctly to articulate were, "The Lord is my portion."

Mr. L. discovered a mind devoted to the service of God, and at times appeared quite abstracted from the world. The piece entitled, "*Longing for Heaven*," in page 192 of vol. ii. of this Magazine, appears to have been written by him at one of those seasons.

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## ANECDOTE OF A PEDO-BAPTIST JUDGE.

In the ecclesiastical laws of Connecticut, by which Quakers, Baptists, &c. are exempted from religious taxation, this important clause was inserted, "Provided they *ordinarily* attend meeting in their respective societies." A number of Baptists in Stafford had united with the Baptist church in Willington. But the distance being considerable, and the way rough, they did not meet with the church so often as they could have wished, or as the law required. The Presbyterians in Stafford, to pay the expense of a new meeting-house, taxed these brethren, distrained their goods, and disposed of them at public sale. The brethren commenced an action against the distrainers for their goods, damages, &c. The affair went through two courts; in the second, the counsel for the brethren plead, that they were Baptists *sentimentally, practically* and *legally*. To this statement the counsel on the other side acceded, but still continued his plea against them because they did not "*ordinarily*" attend their own meeting. While the lawyers were disputing, the Judge, who was an Episcopalian, and not very partial to the predominant party, called the attention of the court, by inquiring how long a man, who was a Baptist *sentimentally, practically, and legally*, must stay at home to become a Presbyterian? His Honor's logic produced the same effect upon the whole court, as it must upon the reader; and the Baptists easily obtained the case. [*Benedict's Hist.*









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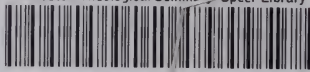
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